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Religious Education and the Protestant Church of the Caribbean

By DAVID IAN MITCHELL

A discussion of the history and culture of the people of the British West Indies as this background affects specific tasks of Christian nurture in Protestant churches of this geographical area.

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CHRISTIAN EDUCATION AND THE PROTESTANT CHURCH IN THE CARIBBEAN

I. HOW CAME THE CHURCH

1. The Territories.

Within a rectangle, approximately 2,000 miles wide and 1,500 miles long, lie the island and mainland Territories that compose the British colonies in the centre of the American continents. They stretch from the Bahamas, coral islands lying off the coast of Florida, to British Guiana, a sparsely-populated area on the muddy coastal flats of the north-eastern coast of South America.

The islands are the crumpled remains of submerged mountain ridges that sweep from the Venezuelan coast in a vast semi-circle up to the Florida peninsula, with offshoots to the Central American mainland massifs. The islands are small in area, Jamaica the largest having an area of about 4,400 square miles. The terrain is often steep and rugged, thus hindering the extensive mechanisation of agriculture and necessitating costly and difficult road systems.

(i) Climate.

The climate has a temperature range of 70° to 90° in the coastal areas where most of the people live; but the high humidity and the torrential rainfall mitigate this advantage and pose problems for the community. Clothing is a protection from the sun. Poverty prevents the acquisition of suitable rain-proof clothing, and rain prevents laundresses from getting the weekly wash laundered in the stream and dried on rocks and stones in the sun.¹ The implications of this for attendance at meetings and at Divine worship on Sunday is obvious!

(ii) Communications.

The outstanding geographical feature of the area is the great distance between the various islands and territories, and the small extent of the land-area available for living space. While it is an easy matter to arrange conferences and excursions within any one territory, it is a most difficult matter to arrange inter-territory conferences and excursions. Sixty-seven miles separate Georgetown from New Amsterdam, both in the territory of British Guiana and connected by a rail-line and its steamer ferry. The same distance separates Grenada from St. Vincent in the Windward Islands group, but the sea is a barrier and the only communication is by hazardous schooner or sloop or more expensive steamship or airline travel. The cost of return travel in the first instance

is \$5.00 B.W.I. currency return; and in the second instance not less than \$10.00 B.W.I. or more probably even \$15.00 B.W.I. Thus while it is possible to hold Territory Conferences and Workshops within the limited resources of the territories, as soon as the sea must be crossed travel costs double or treble.

(iii) Population and Living Standards.

The embarrassment of high travel costs is aggravated by the relatively small land-areas available for settlement in each area. This means that communities on which the Church may draw for conferences and training courses are small in size. Many of the territories have populations ranging between 40,000 and 90,000. Only Jamaica (1,429,798), Trinidad (618,603), British Guiana (414,000) and Barbados (207,267) have populations larger than 100,000.² This also means that many of the areas are very over-populated. Barbados in 1939 had over 1,192 people living on every square mile, and in the same period Grenada had over 681.³ This over-population reflects itself in a low income-level and standard of living. Income has not risen with the growth of population in any great degree. This low level of subsistence has unfavorable implications for home life and activities, and for the financial support of church programs and budgets, for the attendance of children at schools, and for the ability of the mass of the people to join the Church at Sunday worship.⁴ Who can give attention and meagre resources to these important features of life, when the family income is not sufficient to provide even food and clothing?⁵

The economy of the territories is mainly agricultural. Mineral wealth in large quantities is limited to bauxite in Jamaica and British Guiana, and oil in Trinidad. Fuel is a problem: for there are no coal mines; the rivers are neither large enough nor swift enough for extensive hydro-electric development; and while gasoline is refined in the Trinidad oil fields the sea poses physical barriers that send the cost rocketing upwards. For example, some years ago the price of gasoline in Trinidad was 43¢ B.W.I., while in St. Vincent (176 miles away) and in British Guiana (350 miles away) the price ranged between 78¢ and 84¢ B.W.I. per gallon. This lack of fuel, and also of other raw materials, is a bar to easy industrial development.

Agriculture in many areas is based on a seasonal crop like sugar or cotton. This is a chronic source of seasonal unemployment. Efforts are being made to promote the cultivation of bananas and other crops and so to produce a more diversified agriculture. But the competition in world markets of small quantities of produce grown in hilly terrain, with increased production costs compared with countries of larger area and easier land contours, is very negligible, and pioneering efforts of individual territories have not proven encouraging.

A succinct statement of the problems facing the Church has been given by Pilkington:

"Unemployment, low wages, bad housing, little industry, moral problems, no provision for sport, and inadequate education, all have an influence on the religious life of a people."⁶

It is against this background that the Church works.

2. The People.

(i) Historical.

(a) Slavery and its fruit.

The area was discovered by Christopher Columbus in 1492. His murderous Spanish soldiery and colonists met tribes of fierce Caribs or of the gentler Arawaks, said to have come in surges of migration during the influx of races that swarmed down the mountainous backbone of the Americas from over the Behring Straits. Within a few short decades the Spaniards had wiped them out and had begun the transportation of Negro slaves from West Africa.⁷ On arrival in the Indies the physically strong who had survived the horrors of the "Middle Passage" across the Atlantic Ocean were forcibly dispersed and sold. They were deliberately scattered among the far-flung territories to prevent any concerted attempts at escape or rebellion by former friends or tribesmen. Tribes and families were completely disintegrated. Both culture and language were now of little use to the dispersed slaves, for they were placed alongside other slaves of other tribes, cultures, and dialects. English (or in territories controlled by other European countries the language of the controlling power) became the spoken language and common vehicle of communication. When the slaves began to coalesce into communities the only available culture patterns they could use to consolidate these communities were such parts of the dominant European culture as their masters would allow them to imitate. But even such European culture had been affected by the environment to which it had been transferred.⁸

Within one hundred and sixty-three years of Columbus' discovery England had wrested Jamaica from the Spaniards and was engaged in a ding-dong struggle with France and Holland for possession of many of the other islands; the conflict was not concluded till the opening years of the nineteenth century. By 1640 sugar was beginning to replace tobacco as the main crop. With the introduction of tea, coffee, and cocoa from the East to Europe as beverages replacing the liquids of the

Middle Ages such as ale, mead, and beer, there came an increasing demand for sugar in European markets. The growth and importance of these colonies was thenceforth assured. Petty crimes and political offences in seventeenth-century England supplied white bond-servants to work alongside the Negro slaves on the sugar plantations.⁹ The now wealthy owners of estates retired to Europe, leaving their estates to the administration of their former overseers now dubbed attorneys.¹⁰ The emphasis was on profits and not on colonization. Decent home life was at a premium. White overseers and book-keepers cohabited with slave women, and their lightly-colored offspring were freed, educated, and given their fathers' properties. In course of time 'civil liberties' were extended to these 'colored people', and they too were able to own slaves! Thus arose the future middle-class of the area.¹¹

By the beginning of the nineteenth century the sugar economy began to collapse under the strain of competition from the protected and growing beet-sugar industry of Europe. This, together with the furore in England over the savage treatment of slaves, led to the Emancipation of slaves in 1838.¹² But Emancipation brought its problems, and the freed slaves trekked away from the estates into the hills and mountains to escape their still-savage ex-overseers and to start their own small farms.

(b) Indentured Labor.

Labor had to be found, and in the succeeding years Indians from Bengal and Madras, Chinese from Canton, and Portuguese from Madeira were brought into the Caribbean as indentured laborers. The Chinese turned to the retail grocery trade; the Portuguese to the retail rum trade; and the Indians patiently worked on the sugar plantations, quietly and patiently hoarding money till they could begin to buy land and add to the land concessions granted them in lieu of return passage to India, to begin the rice industry of the Caribbean.¹³ The third-generation Indians are now being sent to Britain and America for professional training and education. The Chinese and Portuguese are slowly being assimilated into the community, but Indians are a large enough minority to stand out aggressively when they wish and so split the community. In British Guiana and Trinidad they form 36% of the population, and in Grenada, St. Lucia, and Jamaica, not more than about 4% or 5%. In these latter areas they have abandoned their Hindu or Muslim faith very largely and become Presbyterians. In Trinidad and British Guiana the Presbyterian Church of Canada began a valiant educational and evangelistic work among them. It met with greater success in Trinidad than in British Guiana perhaps because of the greater emphasis on elementary education for these illiterate immigrants. Yet it is said that only

about 3% of the Indians in British Guiana or Trinidad (that is 5% out of a 36% segment of the population, or a mere 1.8% of the total population) have become Christian. This leaves 34.2% of the population either Hindu or Muslim. The Chinese have become at least nominal Christians, while the Portuguese have given new impetus to the declining Roman Catholic Church. The ex-slave is nominally Christian. But the severe social and economic restrictions on that class have kept alive the remnants of African animism in personalities that are subject to trance and vision in their unintegrated state.¹⁴ Those who move from the peasant-class to the middle-class reject the hysterical, emotionally-disturbed behaviour patterns of the peasant-class. But they tend to become restricted and rigid. In Madeline Kerr's words:

"When the Jamaican reaches the professional classes where he is allowed and even expected to think, then he is at home again. In the middle classes where knowledge is not sought for its own sake he is lost. The Jamaican is creative and therefore needs more than gadgets and mechanical amusements if he is to stay mentally healthy. Therefore when he tries to take over the pseudo-European pattern he loses his spontaneity and his personality becomes restricted." ¹⁵

The upper-class look to Europe or America as their home and regard themselves as more or less 'permanent aliens'.

(ii) Psychological.

(a) The development of Caribbean culture and personality.

We cannot escape some consideration of the type of personality found within the Caribbean culture. Much research has been done on this subject in recent years, especially by the new University College of the West Indies. But it is only a beginning. As personality patterns root back in historical tensions any understanding of the Caribbean peasant must take account of this historical origin. The interdependence between the two has already crept into the previous paragraph.

The dominant culture strain in the past has been the white pseudo-European. Vestiges of African influence remained, for over 70% of the people were predominantly of African descent and had been denied full participation in the forms of European culture, except where the dominant class had demanded it in business, labour, education, or religion. Miss Kerr says:

"Where traces (of the African influence) do appear to be found they are re-interpretations which have survived

because the socio-economic circumstances in which they can flourish in their new forms happen to be present." 16

The significance of this admixture of culture for the Caribbean personality is seen, for example, in the roles of father and mother in family life. During the days of slavery the European-type of family was actually prohibited. After procreation the slave-father had no further responsibility. The estate owner placed the weaned child in the care of an old slave-woman, while the mother went back to work in the fields. These old slave-women would naturally hold in memory the matrilocal-type of family in the African culture they had left, and the needs of the situation in which they now found themselves would be met by the re-interpretation of what influences from Africa still remained in memory. Succeeding years of economic pressure and of social ostracism by the white class perpetuated this pattern. And the female remained the centre of activity and the focus of security for the family. Yet the desire to conform to the dominant culture pattern as exemplified by the white people, who showed in their family structure in the formative years of the nineteenth century the patriarchal Victorian attitude, resulted in the concept of male superiority and protection of the female. The roles are thus confused. In actual fact security is found with the mother: in concept its provision is claimed by the father.

The middle-class has correlated 'whiteness and desirability' and 'blackness and undesirability', and are therefore imitative of the European and restricted in outlook. Yet there is an ambivalent attitude to color underlying this acceptance of the white upper-class. Though bitterly resentful of the upper-class, the middle class is prone to ally itself with this group rather than to have any stigma of association with the black peasant-class from which so many of its members have sprung. Miss Kerr has listed these two factors in her list of those that produce tensions within the Jamaican community. Here is her complete list:

- (a) Dichotomy of concepts over parental roles.
- (b) Lack of patterned learning in childhood.
- (c) Difficulties over color.
- (d) Reliance on magic.
- (e) Slavery traditions. 17

These factors of tension produce patterns of behaviour that sometimes overlap and reinforce each other.

(b) The Caribbean peasant personality.

Miss Kerr supported her field observations on the structure of Jamaican peasant personality with tests of children in three centres - a citrus-growing village, a sugar-factory township, and a mountain-farm village. The tests used were the Rorschach technique, the Lowenfeld Mosaic Tests, drawings, and her own specially-devised projection tests for Negro children. This latter one she did not include in her discussion. She found children were creative, but that at the age of adolescence they became inhibited.

"... It seems justifiable to suggest that this could well be the result of children having to live in an environment which does not allow them either free or controlled expression of their potentialities." 18

They also show either confused or loose succession in their answers. Miss Kerr feels that this is due to a confused parental set-up, part of which is pure phantasy. At the same time when adolescence takes place, instead of an attempt to relate to the external world there is a withdrawal to an introverted concern with the contents of the unconscious. As the phantasy contents of the Jamaican personality is peopled with 'folk tales of death and duppies reinforced by Biblical hell fire!' there is an attempt to repress phantasy. 19

The peasant lad or lass then attempts to deal with this situation by personifying the unconscious contents in the guise of 'spirits'. But in the field of labor and education these phantasy spirits are not acceptable to the dominant European culture. And as a person moves into the middle-class such an approach - acceptance of phantasy-spirits - is considered something of which to be ashamed. It is regarded as an African heritage and is called the "dark side" of life. Unfortunately when such a large part of the unconscious is repressed it seems that the creative ability is also lost and the person becomes apathetic and restricted in personality. 20

(c) Personality and Culture.

The effect of this personality conflict within Jamaican culture is to produce a basic type of personality which is not integrated. Each factor plays on the personality and on the other factors, and a cyclic effect results. There is no focus or foci, near or distant, around which personality configurations may cluster. The result is a culture composed mainly of haphazard personalities whose handling of the situations and social institutions of their culture reveals

the haphazardness. This then is the basic type of personality with which the Church has to deal. We may well reflect that an authoritarian teaching of Christian morals with a background of English Victorian culture will not achieve what the Church has so desperately attempted during the last 150 years - the development of an integrated culture, with norms of honest industry, monogamous standards of family life, and a creative ability to meet the life-situations of the developing culture. Partly, some of the factors were outside her control. Yet others were weaknesses within the lives of her leaders - the English Non-conformist Victorian missionaries and the educated middle-class who had provided leadership in the past, frustrated by non-acceptance by the then dominant whites and yet hostile to the unintegrated ex-slave culture that was the common ancestry of middle- and lower-class. Education was conducted by the Church under this leadership until the governments entered the field about 1870-1890. And until the last two decades it had consisted, among other things, in the memorising of snippets of English history, botany, and culture, interwoven as material in the curriculum, without any personal acceptance of their significance or value on the part of the children. Here is a diagram by Madeline Kerr setting out the main tensions interacting on the Jamaican personality.²¹

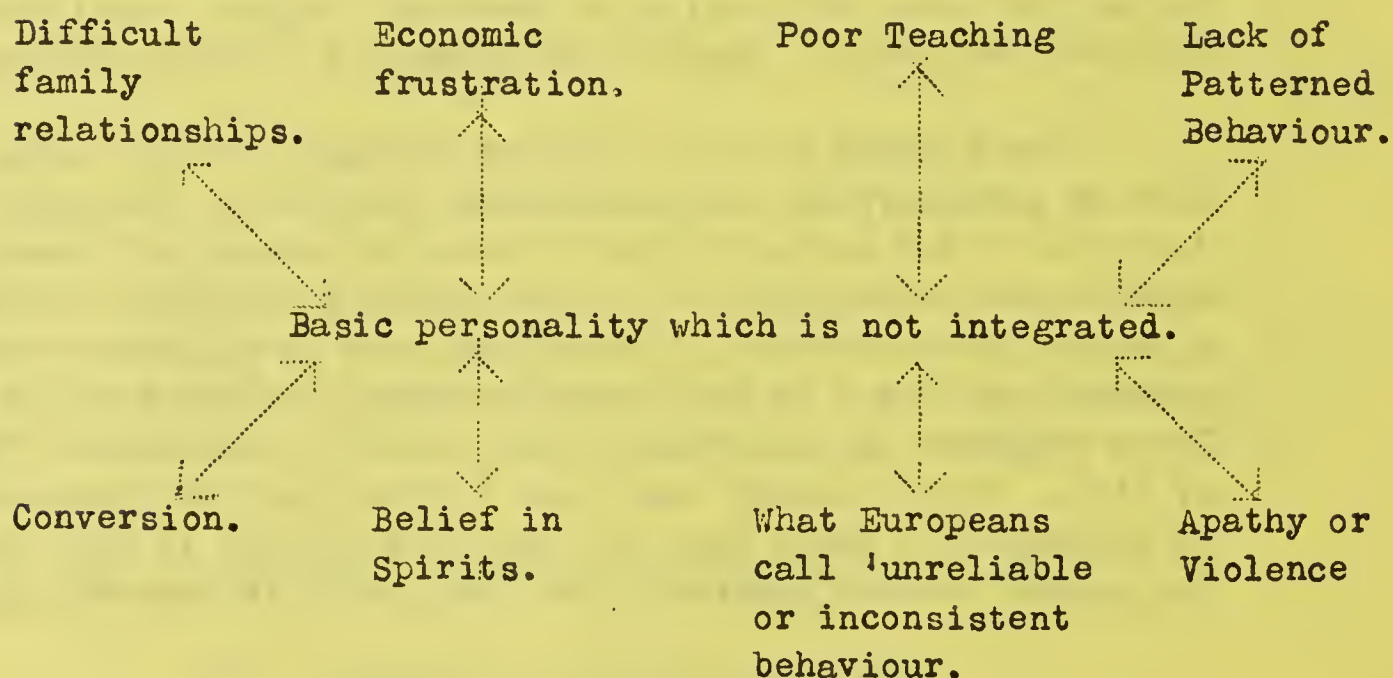


Diagram of Jamaican Peasant Personality Patterns of Tensions.

(d) Personality and Religion

The peasant is deeply religious. Yet the established churches - formal organised religion - are not fully supported. For example, in St. Vincent there are about 3,400 communicant members in the Methodist

Church yet the island census returns show 23,000 people claiming to be Methodists. One of our ministers reports the following incident - an encounter with some Methodist people at a hillside compound of one of the prohibited religious sects that practice trance, hysteria, and visions:

" . . . Said an enthusiastic member of one of the Christian Denominations from St. Vincent, speaking for herself and her companion, standing immediately beside her, in one of the influential Shaker Praise House compounds of the Mount Bentinck area: 'We is good, good Wesleyan, and we does go to we Communion, well, well, but, - you know, pars'n, when we want to go to Higher Heights, we does come up this side.'" ²²

Besides, even communicant peasant members practice rites at births and deaths that imply an acceptance of the personalised spirit-religion of the majority. Many a pastor has come unwittingly upon this and has not realised the significance of it in the culture in which he is working. He may have been inclined to berate the members as being hypocritical, while all the time they were faced with the tremendous load of a non-integrated personality and culture, such as has been outlined above; and to them the only solution was to make new friends (Christianity) and to keep the old (African spiritism). It is to be noted that this popular form of spiritism fulfils the following functions:

- (a) wish fulfilment - 'pie in the sky when you die',
- (b) an emotional outlet, in which the great potential of creativeness that is uncanalised and pent-up in the peasant is given expression at the 'revival meetings',
- (c) as a recreation-substitute in rural and urban areas where other facilities are non-existent or too expensive,
- (d) Leadership, in a culture pattern where individuals are not allowed many outlets for leadership and are highly individualistic in behaviour. ²³

This has something to say to the organised churches about the deep underlying needs and drives of the Caribbean personality. Miss Kerr has made the following deductions as to the underlying psychology of religious concepts. First, God is the just, severe Old Testament Jehovah in a father-relationship. But in the culture the father-role is already a phantasy one. Next comes the mother-role as the main symbol of security. The female attendants in the rites of birth and death, in the rites of bush mission and shrine, act as intermediaries between the worshipper and the far-off dim and distant 'Father'

figure; just as in reality they stand for security in contrast to the phantasy authority and yet often-associated physical absence of the fathers.

"... In real life as in religious ceremony the male figure gets the praise while the female does the work." ²⁴

3. The Church.

The history of the British colonies in the Caribbean is summed up in nine ages, viz.

(i) The Spanish Age	1492 - 1625
(ii) The Age of Settlements	1625 - 1688
(iii) The Age of Sugar	1688 - 1807
(iv) The Age of Decline	1807 - 1838
(v) The Age of Immigration	1838 - 1870
(vi) The Age of Depression	1870 - 1900
(vii) The Age of Recovery	1900 - 1914
(viii) The Age of Tutelage	1914 - 1939
(ix) The Age of Nationhood	1939 - to date

(i) The Spanish Age.

The Protestant Church had no place in the Caribbean in the Spanish Age. Inquisition made short work of Hawkins' unfortunate sailors abandoned during the treacherous Spanish attack on him in the harbour of San Juan d'Ulloa in Mexico in 1567.

(ii) The Age of Settlements.

The settlements were founded to receive emigrant groups of English people with the avowedly Christian intent of 'propagating the Christian religion'. As there were no natives left after the Spanish extermination this could only mean planting Protestant enclaves of English settlers to challenge the Roman Catholic power of Spain. In this period began the importation of slaves from Africa to work on the new British plantations.

(iii) The Age of Sugar.

The trade in slaves, the introduction of the sugar-cane, and the growing need for sugar to use with the new beverages of tea, cocoa, and coffee led to phenomenal development. But religion had little

place here. It was said of the early English colonists that "they left the little religion they ever possessed at home; and many that came to colonise the New Countries, left their countries for their countries' good. They came to make money; and to that purpose all other considerations were sacrificed." ²⁵ It was in this period that the Moravian and the Methodist Churches began their work among the slaves. They were working among people to whom the dominant white planter class denied even the right of human existence or role. And the missions, particularly the Methodists, were savagely persecuted for it. The hold they seemed to get on the slaves was because they were able to give them a more satisfying role to assume in life; and a greater opportunity to achieve identification with the dominant ruling class culture ideals, and therefore a greater chance of meeting them successfully.

(iv) The Age of Decline.

Persecution was fiercest during the next age. Yet in the short space of thirty years the Baptists, Congregationalists, and Presbyterians had begun work among the slaves, and the Church of England was re-organised by the appointment of two Bishops to the Sees of Barbados and Jamaica, and the introduction of clergy and school-teachers to work among the slave population. The Society for the Propagation of the Gospel and the Church Missionary Society, two missionary bodies of the Church of England, supported this new work with men and money. Thus were founded the schools and churches of the people of the Caribbean. The missionaries of all denominations met with severe opposition, and even in some cases with persecution and martyrdom, at the hands of the ruling white planter-class, and by their identification with the slaves and their ostracism by their own white fellow countrymen won the regard and following of the people. Records of the period show amazing conformity by the slaves with the new patterns of nineteenth-century morality and behaviour.

(v) The Age of Immigration.

The work flowered to fruition. Emancipation came. The ex-slaves drifted from the scenes of their bondage to set up farms and holdings in the more mountainous and rocky areas of the colonies. They received help from the missionaries in setting up the first land settlements, co-operatives, and semblances of cultural institutions. In Jamaica within five years of Emancipation 28,353 marriages had been performed among an ex-slave population of about 300,000, where previously any missionary had been rigourously punished for attempting any such cultural development. This period of development lasted to about 1870, and was marked by the introduction of labourers from

India, China, and Madeira. The work among the ex-slaves seemed to be progressing. Teacher-training schools were established; theological colleges were founded by Baptists, Methodists, Congregationalists, and Moravians, while the Anglican institution in Barbados was fully reorganized to bring it in keeping with the spirit of the trust established for its support by Sir Christopher Codrington over a century before. Missionaries - natives of the area who were either ex-slaves or descendants of slaves - were sent to assist in missions in West Africa. Denominations, especially the Baptists, made valiant efforts at self-support.

But the cleavage between the white planter class and the rest of the population persisted. This amazing response of the ex-slaves to missionary endeavour was interpreted by the authorities at home as ability as well as willingness to be self-supporting in every sense of the word. This interpretation was intensified for the home authorities by the insistent call of so-called pagan areas in the opening continents of the world for Christian missionary work, and the work in the Caribbean suffered in the withdrawal of men and money. All provision for the patient and intensive training of the uneducated and recently-freed slaves to gain education and assume leadership was left to the frail resources of infant churches who, without the stabilizing influence of an educated and trained laity to consolidate the work, were required by home boards in Britain and America to stand on their feet and assume towering financial burdens. And this was required of them just when the economic life of the Caribbean was crumbling to bits. The strain was superhuman. It was reflected in the inability of these infant churches to reach out to the incoming immigrants, especially from India. The Anglican Church easily reached the Chinese. It remained for a new set of missionaries - from the Presbyterian Church of Canada - to lay the educational and evangelistic foundation in 1868 in Trinidad of a church among the East Indian immigrants who were of Hindu or Muslim extraction. They assisted the work of the Scottish Presbyterian missionaries in Jamaica, Grenada, and St. Lucia among the Indian immigrants. Methodist efforts in British Guiana barely survived during the nineteenth century.

(vi) The Age of Depression.

There followed an age of Depression. The sugar economy of the area crumbled with the throwing open of British markets in 1854 to slave-grown sugar from Brazil and Cuba and, more particularly, by the stimulation of Europe's beet-sugar industry by prohibitive export bounties about 1882. ²⁶

"The closing years of the last century represented indeed perhaps the most critical period which the West Indian sugar industry has had to face." 27

This brought grave difficulties upon all the churches. The Methodists, for instance, attempted an independent Conference. It was set up in 1884. New stations were occupied. High schools were opened in Antigua, British Guiana and other places, only to close down in the face of the economic blizzard that hit the area. The expense of inter-territory communication, the absence of educated and trained laymen to carry on the administrative and routine affairs of the local congregations, the depression, the overburdened staff, the lack of enough educated local candidates for the ministry, and the absence of any recognised avenue of securing them from Britain, led to the abandonment of the Conference and the return of the Districts to the tutelage of the Methodist Missionary Society in 1904.²⁸ The Congregationalists were granted fresh support by the Congregational Union of England and Wales and other missionary bodies in 1891.

The vitality that had made such a mark on the Caribbean during the first half of the nineteenth century was bogging down in the swamps of poverty. The burial societies, benevolent societies, savings banks, libraries, land settlements, and other social institutions given by the Church and its ministers to aid the new Caribbean communities in their birth prevented it from devoting much time and thought to scholarship and research. The increasing urgency of the common necessities of life facing both people and pastors bound them to a circle of frustration from which they were unable to rise and give clear leadership to escape this vicious circle that closed in on them.

(vii) The Age of Recovery.

The Imperial Government became aware of the economic stress and the early years of this century saw the period of re-construction. Secondary crops to replace the once-dominant and now practically ruined sugar industry were introduced. Attempts were begun to conduct research on agricultural improvements. And the oil industry began to develop in Trinidad.

(viii) The Age of Tutelage.

The First World War saw many West Indians in the armed services visiting the outside world for the first time. They returned to demand more self-government in a developing economy. They were mostly from the colored middle-class, and therefore were subject to

the desire to achieve the European standard of life and culture practiced by the ruling classes and experienced by them in their military service overseas. They expected the peasants to remain in 'their place'. The Church therefore continued under their leadership in the slow recovery from economic distress, and was not overtly concerned with the slowly-developing symptoms of unrest among the 60% of the population that was underprivileged. Some Secondary or High schools were started, and needed improvements to the fabric of school buildings were attempted with Government help.

In this period grew the educational concept of Dual Control of education by Church and State. The Church schools, started in the previous century, were to remain under the management of the churches; while the Government undertook to finance the maintenance of buildings and equipment and to pay the staffs, which would have to conform to Education Codes established by them. This in effect made the teachers Government servants. With the inroads of Western secular philosophy through literature and through European officials and businessmen, teachers began to object to the practice of ministers and pastors of insisting that part of their work was the running of Sunday schools, choirs, and Sunday services in the villages and districts where they were stationed as part of the missionary outreach of the Church. Was Government not paying them? Why then should they do work which Government did not expect of them, and which their colleagues in the newly-established Government Primary schools in other districts did not have to perform? Such was education in the period between the two World Wars.

(ix) The Age of Nationhood.

Secularization really hit the churches in this last period. It was the age of nationhood. The middle-class continued its identification with the Western way of life. The Church ceased to be for them a force and became an institution. But political control had passed to the lower-class, consequent on the riots of the late 1930's and the report of the 1939 Royal Commission. It is not difficult to realize that with the basic non-integration of personality discussed above, the Church would be hesitant in allying itself with the lower-class. Its interests seemed to lie in supporting the middle-class control of life that had so recently been established politically. Indeed the lower-class seemed to bring a disconcerting confusion and looseness into the political arena. They demanded of the politicians a 'father-image' role which was a phantasy in other areas of their experience. So non-support of political leaders alternated with a desire to leave all improvements to 'the Government'. The demagogue was easily able to control them. The reluctance of the Church to support the new political developments brought upon it the suspicion of the lower-class that it

was the tool of white or of middle-class supremacy. So the Church began to experience the withdrawal of support from both middle and lower classes. Such is the situation today.

But eyes were being opened, though belatedly, to the grave flaws in the situation. Government began both ameliorative attempts at community structure and development by means of 'Social Welfare work' under the Colonial Development and Welfare schemes of the fourth decade of the century, and at the same time made scientific attempts to analyse the forces at work in personality, community, and culture in an effort to meet intelligently the clamant needs of the new culture that was suffering such pangs. The Church, too, realised that the Gospel was not getting across, and that it was losing relevance in the situation. The trouble was that there was not enough awareness of the basic forces and needs; and new methods of teaching - just transfers of curriculum and philosophy from Britain and America - simply were not relevant to the actual needs of the culture. And at this point is poised the present educational work of the Church. In the educational system jointly sponsored by Church and State some efforts are now being made to promote a creative way of learning which leads children to accept as good the elements of their culture, such as black skins, local botany, biology, folklore and literature, history and art. But the movement is only two decades old, and has not yet permeated to all of the present teaching staff who have been trained in the old school, and who themselves are subject to the very psychological ailments that are a mark of the community in which they teach.

II. THE CHURCH TEACHES

1. Secular Education

(i) Dual Control.

Within the Area the Church runs most of the elementary schools. Buildings are owned by the denominations; teachers are hired by denominational boards; and ministers and pastors manage the schools near their churches, being responsible for administration, communication between the school staff and the Government Department of Education, and general oversight, in addition to the peculiar denominational witness within the school. Conscience clauses in the Government Education Code permit children of other denominations or faiths to withdraw from the denominational instruction.

(ii) Its advantages.

The advantages of this dual control lie in the need of the denominations for having educated men and women to lead the Church-communities in Sunday worship and Sunday school activities in remote villages that are too far from the minister's residence for regular and frequent pastoral guidance of education and worship, and too poor to afford a resident minister. It also gives, ready to hand, a body of children who can be indoctrinated with the dogmas and worship of a particular denomination. Such in particular is the use the Roman Catholics make of their schools. They even go further and seek to proselytise children of other denominations, and by diligent coaching for examinations to get Catholic children to win scholarships to the Secondary schools. This means that there will arise a group of Catholic laymen who have received Secondary school education, are grateful for this advancement they would never have otherwise achieved, and so become key people in business and government to advance the interests of the Roman Catholic Church.

(iii) Its disadvantages.

The disadvantages lie in the fact that such teaching is highly authoritarian. It moves to the extreme of insincerity in which the teacher teaches and preaches 'what the Church wants' because he is paid to do it. The reaction on the curriculum material he teaches, the community attitudes he induces in the children, and the religious values he distils, is chaotic in the extreme on an already confused and non-integrated culture. The rise of a middle-class that had been affected by Western secularization means that the official policy of governments,

as expressed by Ministers and Directors of Education and Inspectors of Schools, is hardening into an attitude that regards the Church as being irrelevant to the present needs of the Caribbean communities, and that therefore the person that pays the piper should call the tune. To crown all, the Church is often burdened with old dilapidated and sometimes derelict buildings. The community begins to question whether a particular denomination should be aided with money taxed from all the community to keep its own buildings in repair with the avowed intention of proselytising.

Further there is little agreement on an agreed syllabus of religious instruction. The co-operation that exists in Britain is very attenuated when we come to the colonies, especially between the Anglican Church, which is High Church for the most part, and the Free Churches. And in any event any curriculum of religious instruction suffers from the basic weakness mentioned above of being unrelated at present to the real needs and drives of the culture. Much work needs to be done in this area, and a complete re-orientation of content, method, and philosophy is needed. Religious instruction at present consists in visits and little moral homilies by the minister in the church or school at a service, with little chance for personal response on the part of the children. This is supplemented not only by hymns, prayers, and Bible passages on such occasions, but also by the regular and often regimented daily worship of the school. To hold the interest of 500 children who have been brought to a service, whether they wished or not, with some regular curriculum teaching from the Bible that may not be related either to their situation or needs is to be irrelevant to both. To attempt by life-situations or problems to hold that interest is perhaps to omit areas of real need that may not consciously be expressed by them at the moment. And in any case either approach suffers from the fact that the group is not a group within which learning can take place. The group cement is external, not internal. And finally, to attempt to meet the task of the Church in the area in this way, with the whole focus and area of Religious Education centered in one man - the minister, or his substitute the head-teacher - is to be false to the nature of the Christian community which is a two-way fellowship, not a one-way indoctrination. Besides these duties divert him from his other tasks of administration, pastoral care of members, and the preaching ministry. The ineffectiveness of the elementary schools now under control of the Church as a means of Christian Education has been obvious for a long time. Little has been done to understand the nature of the ineffectiveness. Manpower is scarce, and attention has been centered on the exigencies of daily existence rather than in any long-range evaluation and analysis.

2. Church School Education.

The Church has sought to reinforce the educational system by establishing Sunday schools and Bible classes. From the early days immediately preceding Emancipation the method was authoritarian. There was a content to be mastered - the Bible. There was a Way of Life to be practiced - the Christian moral code as bound up in a European culture. At first it was obvious that acceptance of this resulted in a condition of life that won approval both from the missionary teachers and from the sceptical and hostile planter community, smarting under the edict of Emancipation and the condemnation of their former culture and mode of living. But there rested the growth. And frustration set in. Veiled hostility and resentment on the part of the white upper-class, the obvious impossibility for the huge majority of people to achieve anything of a European standard of living because of the limited and rapidly-falling economic level of the many colonies, produced disillusionment within twenty years. And from this point we can trace the growing hysteria-type conduct of the 'revivalist' sects with their proneness to visions, trances, and emotional upsets. These first became prominent in 1860, twenty-two years after Emancipation. They have continued as a prominent feature of the Caribbean religious life. The conduct of these sects has been reinforced by a literal interpretation of the Bible, with particular emphasis on the Old Testament, and a practical acceptance of a magical view of experience. The Christian ethic thus proved unattainable, and was externalized. There was a sub-conscious feeling that part of the trouble causing the malaise in community life was that those who knew better, from whose homeland Christianity had come to the Caribbean - the white upper-class - were for their own selfish purposes restricting the economic development of the mass of the people; and if they too by any chance were suffering then Christian England was the sinister cause of the economic and social woes of the Caribbean culture.

It will be helpful to describe briefly the conditions under which Christian Education is carried on at present by the Church. The summary will be under the heads of (i) Buildings and Furnishings, (ii) Curriculum, (iii) Teachers, and (iv) the Christian community.

(i) Buildings and Furnishings.

Some communities possess two buildings - church and school. Sunday school is usually held in the Church and any overflow is accommodated in the school. Many communities have usually one building - a Church, or a School Chapel. Both buildings suffer from the practice of non-departmentalising. There are no partitions, temporary or permanent, marking off class from class. The noise and activity of one class filters over into the others without hindrance. Under such conditions it

is fortunate that Sunday schools are not as crowded as Day Schools. Further, the pews of churches are built for adults, not children. There is physical discomfort for the little ones - and there is the implied authority and regimentation of the pews, row on row, with little chance of the group sense of the circle but rather the rebellious thrust of pupil confronting a standing teacher separated by the barrier of pew or wooden rail. The schools have their cupboards already full of the Day School materials and books; the churches scarcely think of providing cupboards for the Sunday school: storage space is practically non-existent. Were cupboards there still there would be no tables or chairs or other necessary furnishings for group expression activity in church: in school the long desks and standardised benches and lack of tables pose the same difficulty.

(ii) Curriculum.

Mention has already been made (p. 15) of the adaptation of modern American and British curriculum material to Caribbean religious education. We need only repeat that besides the obvious weakness of having the current text-books present, to both untrained teacher and to pupil, facets of Anglo-Saxon culture such as geography, history, and social institutions, there is the graver weakness that the curriculum does not speak at all to the needs of a community which is confused as to the roles of father and mother, white and black, leader and group, a community in which the basic personality pattern is that of a non-integrated personality, in which creativeness has been stifled in apathy or rigidity. Even though there may have been a change from the authoritarian type of Bible reading, Memory Text, Golden Verse, and consequent verbalization to the modern creative, life- or problem-centered approach, the above criticism shows how this can be vitiated.

(iii) Teachers.

Teachers fall into two broad categories. There are those who depend on verbalization of one sort or another. What they communicate is 'one-way'. They 'teach the Bible'; or they use 'the modern approach to Bible study', complete with discussion groups, flannelgraphs, sand trays, crayon drawing, or other technique. They do not welcome any real response of the children, for that might involve themselves in the process and cause real inward disturbance. The underlying idea seems to be that the content in one case, or the method in the other case, is sufficient to guarantee that the learner will absorb or receive the lesson intended.

The other group of teachers is found both in the authoritative and creative areas of teaching. They show a quality of concern for the

children. There is a 'two-way' communication in the group, what Dr. Sherrill calls an "interpenetration of selves into one another" ²⁹.

'Rapport' seems to have been established. But even this does not seem to produce the needed results, the real acceptance of the Christian confrontation. Children will remember their beloved teacher. But what of what was communicated? In both types of teaching the teachers and children are within a culture that is adrift, confused, without any clearly-defined role for the majority of individuals either at home or at work to assume and carry out. Obviously teachers and children would not be apathetic in this situation, and it would seem that the alternative of restriction would occur. I believe that this is part of the response to the confrontation of the Gospel as communicated by such teachers.

In addition, the teacher who taught the verbal inerrancy of the Bible in a content-acquisition curriculum would reinforce the tendency towards revivalism and spirit phantasy that is a mark of so large a part of the population. These teachers then are to be found among the lower-class-among the scarcely literate in areas of great poverty, in walks of life where the material conditions of middle-class life have not yet begun to appear. In urban or larger village areas where the teachers would be from the middle-class, or a close approximation to it, a restrictive approach can be noted. They are educated, well-to-do according to Caribbean standards, and withdrawn from obvious participation in the spiritism of the lower classes, which is commonly regarded as African and degraded. Yet the frustrations that hem them in induce an ambivalent attitude both towards this association with the submerged element of the population and towards the formerly dominant white planter-class. There may be secret belief in the efficacy of magical rites and ceremonies. Elementary school teachers, responsible for the education of the mass of children, have been known to figure as dupes in court cases of obeah and witchcraft!

This may explain the uncertainty and unpatterned reception of new ideas, methods, and experiences gained at workshops. The inability to transfer such experience or skill into the situation and terms of local circumstances is a cause for concern. I remember one good old soul, the retired village school-mistress of a remote and simple community, who came to a conference. There she revelled in learning spatter-painting with a spray gun. She did a fine piece of work under guidance which she later hung on her return behind the communion table in the little chapel that also did duty for the Sunday school hall. But she never introduced this skill to the children, even though spray guns were commonly used in the community to 'flit away' mosquitoes. I do not think that she considered that spatter-painting had any relation to teaching her charges the Bible or even religion!

The same inability to transfer was seen in the case of a very bright young school-teacher who was the general superintendent of a group-graded school. He joined in the weekly teachers' conference and training group which managed to achieve a fair measure of communication and vitality. Here the lessons, as set forth in the Methodist Lessons Handbook of the Methodist Youth Department of the British Conference, were studied in relation to their meaning for the teachers; and I was sometimes amazed by the way in which the group of teachers suddenly became aware of the significance of the process. Sometimes I was not able to be present all the time, and would therefore ask him to start off the session and to excuse me if I had to leave the group after some time to attend another important meeting elsewhere. He knew too that I was not the permanent leader of the group, and that he would some day assume full responsibility for the training program. He had the necessary intellectual grasp of the content, and he was a leader in other groups in Church and community. Yet he found himself unable to let the group investigate the lesson. I do not think he was inhibited for fear of censure from me, for he would openly talk on all matters and even try to see whether I would accept any apparent rebellion or non-conformity of thought on his part. The other teachers too had the same freedom of approach with me. They were accustomed to stopping me after class, or after Sunday school on the occasions I visited the school, or to come over to the Manse after Sunday services to talk over any matters of moral or intellectual difficulties, and they knew that I would accept them no matter what ideas they propounded.

Our approach to the lesson was for each teacher to read the material quietly. Then I would briefly attempt a short pointed statement or summary of the lesson. Next I would relate to it my own insight and invite theirs, sharing any doubts or hesitations about the appeal of the lesson for each of us. In this way we would ask the question: What is the meaning of this for me, and for the children I teach? Whenever he took over, either in my presence and withdrawal from leadership to a lesser role in the group, or in my absence, he would read the whole lesson to the group, who already had it in writing before them, and impress on them the points he thought they should put over to the children. I gathered this authoritative way was the recognized method in use in the Elementary-school system in which he taught daily. He never found himself free to accept from the class a personal response to the lesson.

The Leader of the Kindergarten and Primary Department was also a fine woman, an experienced assistant teacher in a large Elementary School in the city. With her there was a measure of 'two-way' communication, both with her staff and with the children. Yet I found she was very slow to accept new experiences, to feel secure enough to try

different approaches in communication, to help her staff to communicate with the children. She too showed signs of stereotype and restriction in what was potentially a creative atmosphere. I now begin to wonder whether, in view of the foregoing analysis of Caribbean culture and personality, and tension, I did not take the role of a 'father' figure who supplies the necessary stability and security in the situation, a role they themselves could not take because of the inner confusion and non-integration that is such a mark of our culture (pp. 5, 7, and 8).

(iv) The Christian Community.

Behind the premises and the teachers was the congregation. They were composed of both middle-and lower-class. The view of Christian education seemed to be that association and habit would of themselves promote growth. Mere attendance at Sunday school would lead a child to Christ. In the lower classes there is the confusion of father and mother roles in the family, which we have mentioned above. In the middle-classes there is the restrictive patterning after the European social institutions along with economic inability to undertake these roles effectively. Surely this must say something about the needs of the members of the congregations and the ability of the Church in meeting them. The past approach has been the setting up of approved standards of behaviour as an external presentation. This has not met the basic needs of the confused, non-integrated personalities of the Christian congregation in this culture. In so far as the Church - formal, organized religion - gives a patterned area of life it is acceptable. But it is obvious that the control is from outside the personality. There is grave need for re-thinking the educational and evangelistic program of the Church to satisfy this underlying malaise of culture. There have been sporadic attempts at promoting co-operation and group development, but ministers have not been trained in this field. Those who have achieved any measure of maturity and leadership skill have been absorbed into government attempts at community reconstruction: particularly is this true of lay people. The result has been that clashes have arisen between the on-going social welfare programs and the standard programs and institutions of a Church whose lay leaders, and even pastors, are pre-occupied with the daily routine of survival by faithful exercise of time-honored institutions.

Outstanding cases of co-operation have been the Boys' Town project in the slums of Kingston, Jamaica, operated by the Y.M.C.A. through the leadership of a Methodist minister loaned to them for service. He is now being withdrawn after 14 years of service to take over the leadership of the Methodist Church in Jamaica, and his place will be actually taken by another specially trained minister. In

Antigua a deaconess started a 'better homes and gardens' drive which gives the homesteads in the island a role to undertake that is well within their ability; and she has won the support of other denominations and of the government. But by and large the usual type of Church is afraid to venture out, conservative in outlook and leadership, painfully conscious of failure to reach the masses, and laying the blame on the modern age, unwilling to or unable to evaluate its impact on ^{the} situation in the Caribbean communities of the present day.

III. WHAT OF THE FUTURE?

1. General Research.

What seems needed is an overall evaluation of the scene by a trained social scientist with the skill to indicate approaches to a new program of Christian education in the broadest sense. A dynamic re-orientation, from the level of the various Synods, Presbyteries or Assemblies down to the level of the local church board, is indicated. It would be beyond the resources of any one denomination to undertake such a Research Program. But co-operation on an Area and on an inter-denominational level is indicated. It would be a mistake to limit any such program to one large area such as Jamaica. The Church in Jamaica seems to be most wide-awake in this respect. Jamaica contains about half the entire population of the British Caribbean area, and denominations have sent their best men therefore to that part of the Area, which is the centre of practically all leadership training. Trinidad and British Guiana, with large Indian and Chinese elements in the population, must also be considered.

The question is how to show the urgency of the situation to the various Synods and Presbyteries, etc., of the Area so that the Church leadership of the entire area may realize that what is needed is not the patching of old garments with new cloth, but a total re-orientation. Can this be given precedence over the more mundane affairs of repairs to buildings and fixing and meeting an operating budget within the limited economy? Add to this the fact that the entire staff of practically every denomination in almost every area is so engrossed with the exigencies of everyday life that there is little opportunity or time for thought, or reflection, and subsequent action. I hesitate to say that some action from an international source, such as the World Council of Christian Education and Sunday School Association or the International Missionary Council, is needed to precipitate interest or action. For this would be to subject the leadership of the Church, as a group, to reliance on the authoritative 'father-image' who must bear the responsibility for the situation. The question remains to be answered then: how shall we precipitate action from within the fellowship of the Church, using international organizations as resource-people? Having posed this basic consideration, let us turn to areas where some change can be instituted.

2. Secular Education.

It seems fairly obvious that in the not too distant future the governments of the area will remove the Church from the control of the schools. At present they pay for teachers' salaries, supplies, and often two-thirds of rebuilding or repair costs besides giving maintenance grants. In some areas they even re-build schools at their own cost, having leased the sites from the denominations concerned, and then have handed over these buildings to the denominations for management.

To prepare against this day, and to re-orient the curriculum of religious education in the elementary schools the following steps are indicated:

(a) Research into the needs of personality development of children on the scale already indicated, and the consequent development of an Agreed Syllabus of Religion on that basis for denominations that are prepared to co-operate, leaving room for any denominational emphasis that may be put.

(b) The offering of trained educator-ministers, representing say the Evangelical, Anglican, and Roman Catholic denominations, as part-lecturers, part-chaplains to the various Teacher-Training Institutions of the Caribbean. This is intended to create within these Institutions Christian communities of teachers that will be competent to go into the schools to communicate the Gospel to the children as each denominational group desires. This should not be a financial burden on the denominations, except for the initial training and supply of these lecturer-chaplains. Their support will be guaranteed by the Government salary paid for their other services as lecturers.

(c) This will result in a supply of trained personnel going into the schools with the convictions of a religious community behind them. The result of this will be to relieve the local pastor of the drudgery of school-management - signing paysheets and arranging all the minutiae of property oversight and administration - with the abolition of Dual-Control and the simultaneous introduction of denominationally inspired teachers into the schools.

The community can then be brought into closer co-operation with the educational system by the appointment of District School Boards, composed of responsible members of the local community, to manage the affairs of the school as regards property-matters. Discipline and personnel oversight can be handled by a sub-committee of representatives of agencies responsible for the development of community life locally. Such representatives would be the local ministers of the recognized

churches, and in the case of non-Christian faiths, of mosques or temples, the government Social Welfare Officer, and the government district officer. The question of introducing the elected Chairman of the Local Government Council brings in the matter of a possible intrusion of political animus. But it would seem that this could be counteracted by the presence of the other members listed above who should be able to prevent injustice.

3. Church School Education.

Paralleling this movement in the secular school should be the development of the Church School (Sunday school) System.

(1) Buildings and Furnishings.

The tragedy of so many chapels and churches in these impoverished communities is that they are held in such reverence that only religious meetings and services can be held in them. In some cases this means that an entire building will only be used for 3 hours on a Sunday out of the possible 63 hours of use from 6 a.m. to 9 p.m. daily. We simply cannot afford such wasteful extravagance of building space. Because of the tropic heat, the expense of construction, and the absence of any need for a heating system there is hardly any cellar construction as is known in England or America.

One solution to this pressing problem of space and utilization in smaller communities is to construct the buildings in such a way that the sanctuary can be closed off from the rest of the building by curtains or folding doors, leaving the auditorium to become a community hall. Part of the rear can then be sub-divided into vestry and resource room. Here we could store the cupboards and chalk-boards, the latter built in such a way as to do duty for screens, and other equipment.

In larger centres there is no reason why a basic change of architecture should not provide a community hall for concerts, and for groups such as Sunday school classes, and week-day clubs on the top floor, and a Church and its sanctuary on the ground floor. Buildings on hill-sides, or raised on pillars off the ground, could reverse this order. We will be up against community pressure and prejudice, but long-range scientific planning of Church architecture should eventually produce a needed change.

The provision of small chairs for the Primary groups, and the needed cupboards and tables for all groups, need not be a burdensome

expense. They might well be the subject of group activity both by the young lads of the community and the fathers in the parent groups. Local woods, and inexpensive materials should not be beyond the budget of any church. But a caution is needed. There would be the need of planning for the correct body-size of children, and plans for simple furniture on a 'do-it-yourself' basis from a central organization should provide both a guide and a measure of standardization.

(ii) Curriculum.

The research previously indicated is a pre-requisite for any curriculum production. There is now a widespread desire on the part of most British and American groups to produce a curriculum in keeping with the culture in which they are at work. This need is often only expressed in the terms of substitution of symbols and illustrations. It has been indicated above that the underlying philosophy is in grave need of overhaul and re-orientation in order to speak to the needs of the culture.

New methods of teaching are gradually being put into practice. We have noted the barriers to efficient use of them. The reinforcement about them of a Christian community, such as we shall shortly consider, should aid teachers in their own personal orientation and integration, and so answer to this problem. There will be the need for regular teachers' conferences, and this pre-supposes that the local minister will fall into the role of supervisor or resource leader. His own need will be met by the Synod level group experience (see Page 24). It would be also an opportunity to encourage 'Ecumenicity' at the level of local congregations, for there is no reason why the minister of a particular denomination in a district should not be responsible for the training program of the Sunday schools of the cooperating denominations in that district. It is my experience that the Anglican community and the Roman Catholic community would be the only ones who may not participate. Some of what are called 'sects' - the Church of God, and the Church of the Nazarene, and other groups of like nature, are already cooperating, but without any formal organization which may involve friction at the national or inter-denominational level.

But it is obvious that the introduction and sponsoring of such a curriculum and training program will need the presence of a trained person. Indeed there are three areas in which trained personnel are needed, namely Counselling and Guidance, Curriculum production, and Field Training. Men in the parish ministry have not been specially trained for these jobs, and by the existing nature of their work have little time for participation in any case. Again, one denomination could not support such a program. It surely points the way for inter-denominational co-operation on a Caribbean basis.

While, for instance, the trained Counsellor could hardly make an impact on the whole vast area, yet he could offer his services to the various territories in an advisory capacity, and himself be responsible for local training of part-time helpers. It is very likely that the governments will be forced to staff their mental institutions with trained psychiatrists in the not too distant future. These, then, would be a resource for the local, partly trained assistants.

(iii) The Christian community.

It was hinted in the analysis of the present system that the Christian community was significantly weak. It was suggested that teachers needed to be in some form of religious community before they could be properly prepared to communicate the Gospel. And the conviction is growing at the national levels of denominations in the U.S.A. that a religious community is a prerequisite for successful Christian Education. We only have to note the development of Parish-Life Conferences as a basis for the new Curriculum of the Protestant Episcopal Church of America, and the stress on the place of the family and home in the new Westminster Curriculum of the Presbyterian Church, U.S.A.

It is therefore necessary that within each congregation a significant group of teachers, parents, and other adults be formed to express and develop a concern for and experience in Christian Education. This would seem to be the primary group of any local program. In the Methodist Church there is already a structure ready for such a group, for all members are put into classes for prayer, Bible study, testimony, and support of the Church. These groups or classes could form the basis of an adult education program. Other denominations have Bible classes and Prayer Meetings, and within this framework some place may easily be found. Members already expect some such type of activity.

But it may be necessary not to force these extant groups into such a program, for that may simply be yet one more example of the Church exercising its authority. Instead voluntary participation of interested people in a primary group would possibly fan out and spread through these other groups. For, in any case, only those who are interested in either prayer or Bible study - whether from habit or need is beside the point - bother to attend these classes. Over 50% of the membership in some areas have ceased to attend the Methodist 'class-meeting', though they still pay their 'class-money' (when they remember!)

It follows too that these parish or congregational groups will have some message for family life, for the emphasis will not be on individuals as withdrawn from their environment, but on people in families, and their needs. The need to project a definite and clear role

participation of male and female in family life is obvious. It is perhaps at this level of group life that the sore task of family reconstruction may come about. In these groups too the strengthening of the roles taken by male and female members of the family will be reinforced by any identification with successful role participation shown or developed by any member of the group.

IV. CONCLUSION.

Nothing has been said of week-day activities. The need for recreation is obvious. Groups, clubs, uniformed organizations are all playing their part. But the part is confused because of the general culture confusion and lack of clear direction on the part of the Church. One observation seems necessary. The young people are in some need of activity which would assist them in assuming roles that they should meet in adult life. This implies not just recreation or even 'activity therapy' but the penetration of such activity into the community on an economic basis. The Four H Club Movement of America seems the type of group that is capable of filling the bill. The task of this, and of the corresponding development of cooperatives, would be beyond the strength of any local congregation or even group of congregations, and calls for participation in the current government plans for development of community youth activity.

James Russell Lowell has the word that seems relevant in the situation in which the Protestant Church in the Caribbean finds itself. It is a period of rapid social change, and his word which will fit the occasion is found in the Citizenship and Service section of the Methodist Hymnbook of the British Conference! This indeed is the real area of relevance for the Church!

New occasions teach new duties;
 Time makes ancient good uncouth;
 They must upward still and onward
 Who would keep abreast of truth. 30

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18. Ibid. p. 189
19. Ibid. p. 164
20. Ibid. pp. 194,198
21. Ibid. p. 193
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23. Madeline Kerr, Personality and Conflict in Jamaica. p. 135
24. Ibid. p. 136
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26. Dwarka Nath, A History of Indians in British Guiana. p. 47
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STUDY GUIDE TO "RELIGIOUS EDUCATION AND THE PROTESTANT CHURCHES OF THE CARIBBEAN"

In this supplementary guide, questions are posed which focus on the problems which are set forth in this short survey.

A. Priorities for Caribbean-wide Projects

In view of high travel costs and limited resources, what priority should be established (a) at a denominational level, (b) at an inter-denominational level of co-operation, to promote Caribbean-wide undertakings such as these:

1. Conferences and training courses for Youth Work, Women's Work, Laymen's Groups
2. Work-camp projects for assisting in church reconstruction, for strengthening of local religious life, and for the promotion of the ecumenical spirit in the Area?
3. Conferences and Councils aimed at strengthening denominational and inter-denominational co-ordination of activity, planning, administrative efficiency, education, and evangelism?

B. Population and Living Standards

1. In view of the projected economic and political development of the Caribbean Area with the coming of Federation, is there a need for the Churches to survey their responsibility for (a) following the people to the new housing areas, (b) for giving moral guidance in the projected developments, and (c) involving their laymen, who are in the midst of this ferment of development, by seeking their professional advice as a whole group, in bringing basic Christian principles to bear?

2. Has the time come for the Churches to
 - (a) Establish their laymen as trustees, responsible for the financial administration of the work?
 - (b) Consequently, to run the Churches in a more business-like way, encouraging better financial support by means of a published budget and by lay control?
 - (c) To make more economic use of limited resources by designing our buildings in the future so as to allow for their use for week-day activities and as community centres?

C. The People - Historical and Psychological

1. Does the persistence of obeah, of Revivalist sect practices, of religious indifference on the part of the urban working classes, point to the fact that there has been an unconscious repression of African survivals through the past 150 years? Is there any way of satisfying the emotional, social, and religious needs of the people while removing these deep-rooted customs just described?

2. How far should the Church encourage 'native' art, steel-band music, sculpture, literature, poetry?

3. There are large East Indian minorities in Trinidad and British Guiana, and noticeable ones in other islands: what attitude should the Churches take on questions such as the following:

- (a) Pressuring them to abandon Hinduism and Islam for Christianity?
- (b) Allowing them peaceful co-existence, with the opportunity for ordinary evangelism?
- (c) Preventing their ethical standards from infiltrating community mores and practices?

4. In the lives of our people we find a disturbed psycho-social pattern, with such features as these: unconscious rejection of the lower classes and their standards, an ambivalence towards the European, expressed as antagonism towards the 'white man' and yet a desire to 'lighten the colour' of the family by marriage with a lighter-skinned person; Christian moral standards often regarded as 'European' rather than as universal; Europeans holding aloof from the religious life of the community, and leading the West Indian to suspect that they are using Christianity to keep the 'natives' quiet. (See Professor Margaret Kerr's analysis of five tension-producing factors in the social scene (p. 7), which, however, has been challenged).

- (a) Can we do anything about this pattern in our work?
- (b) If so, what? And how would our pattern of activity be affected?
- (c) Can our schools be used in any process of social healing?

D. Personality and Religion

1. Are the Churches aware of the dual level of religious activity in the lives and beliefs of our people - vocal loyalty to Christian standards and denominations, and secret approval of obeah and of sect activities?

2. What is the significance of the persistence of pocomania in Jamaica, voodoo in Haiti, Shouters and Shangoists in Trinidad, Shakers in St. Vincent, and Jordanites in British Guiana? Can the churches' understanding of, and witness to them be helped by seeing in such religious activities the means of expressing leadership, aggression, escapism for the frustrated poor and uneducated folk of our lands?

3. With the weak place of the status of fatherhood in the lives of our people, our giving credit to the male for so much of the labour and responsibility actually undertaken by the female, can our people really understand the doctrine of 'the Fatherhood of God'? Is this responsible for, in part, the apparent failure of the churches to reach our people with the Gospel and for that Gospel to bear greater fruit?

E. Church Administration

1. Do any of the following factors hinder the development of an indigenous church today and can they be overcome:

- (a) Expense of inter-territory communication (See Ques. A 3)
- (b) Financial poverty of the area?
- (c) Insufficient supply of trained and educated laymen (except in towns) to carry on the administrative and routine affairs of the local congregations and the denominations?
- (d) Overburdened staff?
- (e) Lack of candidates from the gifted and fortunate groups in society?

2. Are we making fullest use of our lay people? Can we do anything more?
(See Ques. B 2)

F. The Church and Political Life

1. Is the Church over-identified with the middle-class and their desire to preserve the status-quo against the pressure from the under-privileged working class?

2. The lower class often demand of their leaders a 'father-role' (e.g. a fairy-godmother who gives all things to a helpless child), and with the weakness of their own experience of fatherhood and manhood, are unwilling to assume real responsibility and citizenship in the democratic process. Can the Church help here?

G. The Church and Public Education

1. Is the growing demand for the abolition of 'dual control' wrong or right? What can the churches do to play a continuing and more useful part in the future educational pattern? (See p. 25)

2. Are these factors weaknesses in the educational work of the Churches:

(a) Lack of influence on the past generation, losing its connection with the present?

(b) Physical inabilities of the ministry to penetrate deeply into the lives of all the schools under their care, and the half-hearted and forced representation of religion by several unwilling teachers?

(c) Growing public unwillingness to allow Government funds to be used to aid denominations indirectly by the construction of school-chapels?

(d) Is there an impossibility of securing an Agreed Syllabus?

(e) Is there too much 'authoritarianism' and too little development of the democratic method in our schools?

What can the churches do about these matters?

H. Church School (Sunday School) Education:

1. How can we improve the physical setting of our schools?

2. How can we interest our congregations in the importance of Sunday school work, and so get adequate supplies of books and other materials for all our schools?

3. How can we involve the whole of a local congregation in Religious Education (especially parents and adults)?

4. Is it sufficient just to put the British Lesson Notes into simpler English, or were they designed for helping British children in different conditions, and must we therefore make a special set of notes for our folk?

5. Can we use our Sunday schools for families, rather than just individual children, and develop a group life in which Christian behaviour and beliefs will be more easily adopted and encouraged?

